



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| 1. <i>Ata</i> ¹ (<i>approached/sprung: from afar</i>) Allah's command ^x so let-not you ^z affirmably hasten ² it; ^x <i>subhana</i> ³ (<i>Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of</i>) Him, and <i>ta'aala</i> (<i>ever elevated [He]</i>) <i>amma</i> (<i>regarding</i>) what they ^z partner (<i>deities with Him</i>). | أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾ |
| 2. <i>Younaẓẓelo</i> (<i>repetitively descends [He]</i>) the angels ⁴ by the <i>Roohe</i> ⁵ (<i>His revelation/mercy/The Qur'an</i>) of His command ^x on whom ^p [He] wills of His <i>ebad</i> (<i>worshippers-/submitters/slaves</i>), that let-warn you ^z surely it ^{x6} (<i>is</i>), no an <i>elaha</i> (<i>a deity</i>) except Me, so <i>ettago'ne</i> ⁷ (<i>let you^z reverently guard against the displeasure of Mine</i>). | يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾ |
| 3. [He] created the Heavens ^w and the Earth ^w by the right, <i>ta'aala</i> (<i>ever elevated [He]</i>) <i>amma</i> (<i>regarding</i>) what they ^z partner (<i>deities with Him</i>). | خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾ |
| 4. [He] created the mankind of a <i>nuttfa'ten</i> (<i>sperm-drop</i>) ^{w8} then <i>edha</i> (<i>suddenly/whereas</i>) he (<i>is</i>) <i>khasseemon</i> (<i>iterative antagonist</i>) manifest. | خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤﴾ |
| 5. And the <i>an'aama</i> ^{w9} (<i>cattle/sheep/goats/and camels</i>) [He] created it ^w for you; ^b in it ^w warmth and benefits ^w and from it ^w you ^z eat. | وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾ |
| 6. And for you ^b in it ^w (<i>is</i>) a beauty ^x when you ^z home ¹⁰ (<i>in</i>) and when you ^z pasture (<i>out</i>). ¹¹ | وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾ |

¹ The word "أتى" = *came/sprung from afar*. The commentators of The Qur'an are of *two schools of thought* regarding "أتى," loosely for lack of a better term, translated as: "*came (sprung from afar) Allah's command.*" Some maintains that it is His Message: (i.e. The Qur'an and the true Hadeeth). Others say that it is the *Day of Judgement* which is *approaching quickly* = *springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*. So we have to be ready for it *immediately*, always remembering that a day "*enda*" (*with respect to*) Allah is "*like one thousand year(s) of your reckoning*," as states (S22:47).

² That is its arrival.

³ The word "*subhanaho*" = "*سبحانه*" has no English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*ho*" = "*Him*." Wherever the word "*subhana*," or its *associates/inflections* such as "*سبحان*" or "*سبحانك*" occur all are *associated with the divine uniqueness* of Allah, see footnote 2643 above regarding *subhana*.

⁴ See the *Lexicon* attached to this Translation regarding the word "*الملائكة*" although in the *plural* what is meant is *one great* and most eminent angel, that of *Gabriel*, peace be upon him. The plural designation is to indicate his eminence.

⁵ It is stated in "*اللسان*" for the word "*ar-Rooḥ*" and "*ar-Rawḥ*" two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Rooḥ*" (*the Rooḥ*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels*, who are "*guardians*" over the angels who are the *guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*.

⁶ The pronoun "*هو*" in "*انه*" refers to "*the right*" or "*the truth*" or "*the matter*," all are *masculine genders*.

⁷ The letter "*ن*" in "*فاتقون*" by Arabic (*linguistic*) Rule, is called "*نون الوقاية أو العمداء، حيث لا يستغنى عنها*" which precedes the *speaker's pronoun* "*ي*." The speaker's pronoun "*ي*" in "*فاتقون*" is omitted, for "*التخفيف*" = "*alleviation, lightening*" or *Ayat's end harmony (rhyme)*. See *إعراب القرآن، لمحمود صافي*.

⁸ The word "*نطفة*" in the text has at least *two* distinct meanings: (1) *a drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "*نطفة*" is the male semen.

⁹ The word "*al-an'am*" or "*الأنعام*" means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "*كل ذي خلف وظلف*" = *cattle, sheep, goats, and camels*.

¹⁰ That is late in the day. Clearly the "*homing*" comes later in the day while the "*pasturing*" precedes it. But the reason for such *introduction* of the "*homing*" before the "*pasturing*" in order to *immediately conjoin* it with the "*beauty*" derived from the "*an'aama*" as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners.

¹¹ That is in morning.

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| 7. And [it ^w] carries your ⁿ <i>athgala</i> (beavies) to a <i>bala'den</i> (region/country) not be you ^z <i>ba'legbey</i> ^x (you ^f are-reaching) it ^x except by the selves ^w hard-ship; ¹² verily your ⁿ Lord (is) surely <i>Ra'oofon</i> ¹³ (iteratively Forbearer/ Clement) <i>Raheemon</i> (iterative mercy Giver). | وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلِّغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ ﴿٧﴾ |
| 8. And the horses ^w and the mules ^x and the donkeys ^x to you ^z ride it ^w and (as) an adornment ^w and [He] creates what not you ^z know. | وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾ |
| 9. And on Allah the path's direction; ¹⁴ and of it ^w (is) a deviator; and had [He] willed surely <i>bada</i> ([He] would have divinely-guided) you ^b wholes. | وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ هَدَىٰكُمْ أَجْمَعِينَ ﴿٩﴾ |
| 10. He Who descended from the sky ^w water ^x for you ^b from it ^x a drink; and from it ^x trees ^w in it ^x you ^z graze. | هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ |
| 11. Sprouts [He] for you ^z by it ^x the <i>zar'a</i> ¹⁵ (crops before harvesting/ sprouts) and the olives and the date-palms ^w and the grapes ¹⁶ and of all the <i>thamara'te</i> ^w (yields/ crops) verily in <i>tha'leka</i> (afar-that-it/ that) ^x surely (is) an <i>Aya'tan</i> ^w (miracle/ sign/ proof) for a people <i>yatafakkarona</i> (iteratively cerebrating they ^z). | يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾ |
| 12. And [He] subjugated for you ^b the night ^x and the <i>naha're</i> ^x (between sunrise and sunset) and the sun ^w and the moon ^x and the stars ^w <i>musakha-raten</i> ¹⁷ (they that are driven/ subjectable beings) by His command; verily in <i>tha'leka</i> (afar-that-it/ that) ^x surely (are) <i>Aya'ten</i> ^w (miracles/ signs) for a people cerebrating. | وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ ۚ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾ |
| 13. And what <i>thara'a</i> ([He] created/ propagated/ manifested) for you ^b in the Earth ^w dissimilar (are) its ^x [the] hues; verily in <i>tha'leka</i> (afar-that-it/ that) ^x surely (is) an <i>Aya'tan</i> ^w (miracle/ sign/ proof) for a people <i>yadhdha-kkarona</i> (they ^z repetitively-reminisce). | وَمَا ذَرَأًا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنُهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذْكُرُونَ ﴿١٣﴾ |
| 14. And He Who subjugated the sea ^x to you ^b eat from it ^x fresh meat and <i>tastakh'rejo</i> (affirmably extract you ^z) from it ^x an ornament ^w you ^z wear it; ^w and [you ^s] see the <i>folka</i> ^x (ship/ ships) ^x plowers in it; ^x and to <i>tabtagho</i> ¹⁸ (you ^z earnestly-quested) of His munificence; and <i>la'allu</i> (craving | وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا تَلْبَسُونَهَا وَتَرَىٰ الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ |

¹² The expression “شِقِّ الْأَنْفُسِ”=hardship to the *anfós* (entities) means *very difficult to reach or obtain*.

¹³ The word “رَّؤُوفٌ” of “الرَّافَةُ” which is more *intensive* than “الرحمة” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرَّافَةُ” is *in addition* to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرَّافَةُ” is a *protective-mercy*=clemency. And “رَّؤُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁴ That is to say upon Allah to *show* the direction to His way, although some people go astray.

¹⁵ See the *Lexicon* to this Translation for the *significant* meaning of this word.

¹⁶ Invariably throughout the Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never* the mention of the “*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See *نزهة المتقين*; شرح رياض الصالحين.

¹⁷ The word “*musakharaten*” is *plural, objective noun*, meaning *they that are driven, subjectable beings*, for which there is no English equivalent, as *almost* always for objective nouns.

¹⁸ The word “إِبْتَغَى”=“طَلَب حثيثاً” meaning: *earnestly quested*.

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| <i>currently unavailable deed that/ perhaps)you^b thank you.^z</i> | وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾ |
| 15. And [He] cast in the Earth ^w anchors ¹⁹ (catches/ fasteners-/ stabilizers), that not ²⁰ [it ^w] wobbles by you ^b and rivers, and paths <i>la'alla</i> (craving <i>currently unavailable deed that, perhaps)you^btahtadoona</i> (you ^c become divinely-guided). | وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾ |
| 16. And landmarks ^w /signs ^w and by the star they <i>yabta-doona</i> (they ^c find and follow the aright-guidance). | وَعَلَّمَنَّا بِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٧﴾ |
| 17. Does then Who [He] creates like who ^p [be] creates not; do then not you ^z reminisce. | أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٨﴾ |
| 18. And <i>en (if) you^z count Allah's boon^{w21} not tobssso²² (you^c comprehensively reckoned) it; ^w verily Allah surely (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).</i> | وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٩﴾ |
| 19. And Allah knows what you ^z conceal and what you ^z disclosed. | وَاللَّهُ يَعْلَمُ مَا تُسْرُوبْنَ وَمَا تُعْلِنُونَ ﴿٢٠﴾ |
| 20. And who ^r they ^z invoke of lesser than/without Allah not create they ^z a thing, while they (are being) created. ²³ | وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢١﴾ |
| 21. Decedents, other than quicks ²⁴ while not perceive they ^z <i>ayyana²⁵ (when/ which momentous period) (are to be) resurrected they.^z</i> | أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢٢﴾ |
| 22. Your ⁿ <i>Elabo (Deity) (is) an Elabon (a Deity) One; so who^r not they^z believe by the Hereafter^w their hearts (are) negaters^w and they (are) <i>mustakberoona²⁶ (they^caffirmably stand haughtily above submission).</i></i> | إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٣﴾ |
| 23. <i>La'jaram²⁷ (inevitably-right) truly Allah knows what they^z conceal and what they^z disclose; verily He loves not the <i>mustakbereena²⁸ (=to mustakberoona, in previous Ayah).</i></i> | لَا جَرَمَ أَنْ اللَّهَ يَعْلَمُ مَا يُسْرُوبْنَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٤﴾ |
| 24. And if (had been) said for them what descended your ⁿ Lord; said they: ^z the firsts' (ancients') fables. | وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رِيبُكُمْ قَالُوا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾ |

¹⁹ That is the mountains.

²⁰ The particle "أَنْ" has many *implicative* meanings, among them: "لَنْ" = "in order not to." See ابن هشام لمغني اللبيب.

²¹ See the *Lexicon* attached to this Translation for "ne'amal" ("boon").

²² The word "أَحْصَى" is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration*. See البصائر.

²³ Although the word "يَخْلُقُونَ" is a *present* tense but the reference is intended for the *past*. However, the Arabic language, being topped by The Qur'an, by way of *elegance and eloquence*, numerous uses the *present* to refer to the *past* or uses the *past* to refer to the *present*.

²⁴ The word "أَحْيَاءٍ" is *subjective, masculine, plural noun*. It means: *they who are alive*. The word "quicks" mean "أَحْيَاءٍ", in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.

²⁵ The word "ayyana" = "أَيَّانَ" really is "أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ" but with *reverence and magnanimity* for whatever "أَيَّانَ" was used for. See معجم النحو which period, a specific and important (momentous) occurrence happen.

²⁶ The word "mustakbereen" = "مُسْتَكْبِرِينَ" does not have an exact English equivalent *per se*. It is *plural, masculine, subjective noun*, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we transliterate and parenthetically explain.

²⁷ The word "لا جرم" means *inevitably-right*. See التاج. To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning. Thus, "لا جرم" = "Not avoidable rightly" = inevitably right.

²⁸ The word "mustakbereen" = "مُسْتَكْبِرِينَ" i.e. see footnote 2667 above.

25. To bear they^z their *awẓara*²⁹ (*ill-burdens/sins/offenses*) complete^w The *Qeyamatey's*^w (*Judgment's*) Day and of *awẓara* whom^r mislead [them they^z] by other than knowledge; lo, fouled what *yazẓerona* (*ill-burden they^z*).
26. *Qad* (*already and affirmatively*) connived who^r of before them, then *ata*³⁰ (*uprooted and destroyed*) Allah their *bon' yana*^x (*fixed-and-aggrandized build*)^x from the bases, so tumbled on them the roof from above them and *ata* (*came to*) them the torment from whence not perceive they.^z
27. Afterwards The *Qeyamatey's*^w (*Judgment's*) Day^x [He] disgraces them and says [He]: where (*are*) My partners whom^x you^c were mutually contending in them; said who^r *oto* (*had been accorded/given they^z*) the knowledge: verily the ignominy today and the ill (*are*) over the unbelievers.
28. Whom^r *tatawaffa* (*while dying receive*) them the angels (*while being*) *dha'lemey*³¹ (*he-they injustice-doers*) (*to*) their selves^w then they^z cast the *salama* (*submission/reconciliation/-peace*): not we were working of an ill, *bala*³² (*certainly-not*), verily Allah (*is*) Omniscient by what you^c were working.
29. So let-enter you^z Hell's^w doors, immortals you^z (*are*) in it;^w so surely wretched the *mathwa*³³ (*forced: long-term/semi-permanent-abode*) (*of*) the *mutakabberena*³⁴ (*haughtiness-practicers*).
30. And (*had been*) said for whom^r *ettaqaw* (*they^z reverentially guarded not to displease Allah*) what yourⁿ Lord descended; said they: ^z *khayran* (*mercy/goodness/desirables/provision/-rain*), for whom^r *abasano* (*they^z rendered meritorious-deeds*) in this^w world^w *hasanaton*^w (*a meritorious-deed*);^w and surely the Hereafter's^w home^w (*is*) *kharon* (*superior/-worthier*) and surely *ne'ama* (*most excellent*) (*is*) the *muttaqeena's* (*reverential guarders against Allah's displeasure*)'s home.^w

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ
عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى
اللَّهُ بُنْيَنَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ
عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمْ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ
شُرَكَاءِى الَّذِينَ كُنْتُمْ
تُشْتَفِقُونَ فِيهِمْ ؕ قَالَ الَّذِينَ
أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ
وَالسُّوْءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِى
أَنْفُسِهِمْ فَأَلْقَوْا السَّلَمَ مَا كُنَّا
نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِيدِينَ
فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٢٩﴾

﴿ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ
قَالُوا خَيْرٌ ﴾ لِلَّذِينَ أَحْسَنُوا فِي
هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ
خَيْرٌ وَلَنْعَمَ دَارَ الْمُتَّقِينَ ﴿٣٠﴾

²⁹ The word *awẓar*= plural of "وَزِيرٌ"=*we'ẓir*, means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the "وَزِيرٌ"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be *fatal* to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference. See **اللسان**

³⁰ The word "أَتَى" = in such sentence-construct means is an Arabic *tongue* expression meaning: "*uprooted*" and *destroyed*. See **اللسان**.

³¹ See the *Lexicon* attached to this Translation for "ظالمٌ"="فاعل الظلم"="injustice-doer" and "ظلمٌ"="wronged."

³² The word "*bala*"= "*indeed-not*" is absolutely *not* synonymous to "yes"="نعم", see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

³³ In "اللسان": "هَلَكٌ"="ثَوًى" and "مَثْوًى" in The Qur'an *overwhelmingly* is joined with Hell. So, whoever is in the "مَثْوًى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa-abode* is an obligatory one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.

³⁴ There is *no noun* in English for "مُتَكَبِّرٌ" = *who is prideful/haughty*. To make a noun= "*haughtiness-practicers*".

31. *Adnen's (Eden's)*³⁵ Paradises^w enter it^w they^z run^w from under it^w the rivers; for them in it^w what-ever³⁶ they^z will; like *tha'leka (afar-that-it/that)*^x requites Allah the *muttaqeena (reverential guarders against Allah's displeasure)*.
 جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾
32. Whom^r *tatawaffa (while dying receive)* them the angels (*all being*) good, say they:^z peace (*be*) on you^b let-enter you^z the Paradise^w by what you^c were working.
 الَّذِينَ تَتَوَفَّيْنَهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ آدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾
33. Do they^z wait except that *ta'teya^w (descend/come)*^w (to) them the angels;^x or *ya'teya^x your^t Lord's command*^x; like *tha'leka (afar-that-it/that)*^x did who^r of before them and not wronged³⁷ them Allah; [and] but they^z were wronging (*to*) their selves.^w
 هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ مِنْ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾
34. So betided them misdeeds^w (*of*) what worked they,^z and *haqa (deservedly besieged)* [by] them what they^z were by it^x *yastah'zeona (affirmably-jesting they)*^z.
 فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾
35. And said who^r they^z partnered (*deities with Allah*): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbad we of lesser than/without Him of a thing; like *tha'leka (afar-that-it/that)*^x did who^r (*were*) of before them; so is on the messengers except the announcement, the manifester.
 وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾
36. And *laqad (verily, already and affirmatively)* We missioned³⁸ in every *Ummaten^w (people/community)*^w a messenger that let-worship you^z Allah and let avoid you^z the *Ttagboot (devil/tyrant/rules of irreligious man-made system)*^z; so of them whom^p Allah *bada (divinely-guided)* and of them whom^p righted^{w39} on him the misguidance;^w so let-tread you^z in the land^w/Earth;^w then let-see you^z how [was^x] consequence^w (*of*) the deniers.^x
 وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ آعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾
37. *En (if) [you^s]* hanker over their *buda (divine-guidance)*, so verily Allah not *yahdey (divinely-aright)* whom^p [He/ he]⁴⁰ misleads and not for them of *na'ssereena (iterative succorers)*.
 إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾
38. And *aqsamo (they^z oathed)* by Allah *jahda (ultimate)* their
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا

³⁵ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it except a prophet, seddique, or a martyr.

³⁶ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “إسم موصول” = connective noun meaning that which. See الدر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

³⁷ See footnote 31 above regarding “ظالم” = “فاعل الظلم”.

³⁸ The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

³⁹ The word “righted” is feminized, because it's in reference to “misguidance” which is a feminine gender in Arabic.

⁴⁰ The word “يضل” = “misleads,” in Arabic it gives the sense of “يضل نفسه أو غيره” similarly “misleads” either himself or others. Whereas the word: “strays” suggests self straying. Also, the hidden pronoun in يضل can also refer to Allah, [He]. See القرطبي.

| | |
|--|---|
| <p><i>ayma'ne</i> (oaths) not resurrects⁴¹ Allah whom^p [he] dies; <i>bala</i>⁴² (certainly-not), a promise on Him (absolute)-right;⁴³ [and,] but most the mankind not know.</p> | <p>يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾</p> |
| <p>39. To manifest [He] for them (<i>that</i>) which^x they^z differ in it^x and to know they^z who^r unbelieved they^z that they were liars.</p> | <p>لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾</p> |
| <p>40. Verily only Our say for a thing^x <i>edha</i> (<i>when/if</i>) We wanted it^x that We say for it:^x let-be [<i>you</i>^s] so [<i>it</i>^x] is.</p> | <p>إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾</p> |
| <p>41. And who^r emigrated they^z in (<i>the cause of</i>) Allah from after what (<i>had been</i>) wronged⁴⁴ they^z assuredly⁴⁵ <i>nobanwe'a</i> ([We] deservedly ensconce) them in the world^w a <i>hasanatan</i>^w (meritorious-deed)^w and surely the Hereafter's^w remuneration (<i>is</i>) bigger, if they^z were (<i>to</i>) know.</p> | <p>وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنبُوِّنَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾</p> |
| <p>42. Who^r <i>ssabaro</i> (<i>they held on patiently</i>) and on their Lord they^z trust.</p> | <p>الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾</p> |
| <p>43. And not We sent [of] before you^g except men [We] reveal⁴⁶ to them, so let-ask you^z the <i>Thekre's</i> (<i>The Qur'an's/he Book's</i>) folks^w <i>en</i> (<i>if</i>) you^c were, not knowing.</p> | <p>وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾</p> |
| <p>44. By the evidences^w and the writs and We descended to you^g the <i>Thekra</i> (<i>The Qur'an</i>) to [<i>you</i>^s] manifest for the mankind what <i>nozzela</i> (<i>had been iteratively descended</i>) to them, and <i>la'alla</i> (<i>craving currently unavailable deed that-/perhaps</i>) they <i>yatafakkarona</i> (<i>iteratively cerebrated they^x</i>).</p> | <p>بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾</p> |
| <p>45. Had then secured (<i>their selves</i>) who^r connived they^z the <i>sayye'aa'te</i>^w (<i>demeritorious-deeds</i>)^w that Allah implodes by them the Earth^w or <i>ya'ateya</i>^x (<i>betides/eventuates over</i>)^x them the torment from whence not perceive they^z.</p> | <p>أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾</p> |
| <p>46. Or [He] takes (<i>punishes</i>) them in their transpose,⁴⁷ so not they (<i>are</i>) surely enfeeblers.</p> | <p>أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾</p> |
| <p>47. Or [He] takes them on <i>takhawofen</i>⁴⁸ (<i>reducing by: gradual diminution at the extremities, or causing death to their notables</i>), so verily yourⁿ Lord (<i>is</i>) surely <i>Ra'oofon</i>⁴⁹ (<i>iteratively Forbearer/ Clement/ Raheemon/iterative mercy Giver</i>).</p> | <p>أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾</p> |

⁴¹ See footnote 38 above regarding *sent*.

⁴² The word "*bala*" = "*certainly-not*" is absolutely *not* synonymous to "yes" = "*نعم*," see the *Lexicon* attached to this Translation for more elaboration.

⁴³ The Arabic text says: "*حقًا*," not "*حق*," i.e. the word "*حقًا*" = absolute objective noun, used for *strengthening*; indicating that such a right, and Allah knows best, is an *emphatic* right. See *إعراب القرآن، لمحمود صافي*.

⁴⁴ See the *Lexicon* attached to this Translation for "*ظالم*" = "*ظالم*" = "*injustice-doer*" and "*إظلم*" = "*wronger*."

⁴⁵ The "*ل*" in "*لَنبُوِّنَنَّهُمْ*" is a *juratory* "*ل*" = "*القسم*" amounting to = "*التأكيد*," i.e. *affirmation*, expressed by "*assuredly*".

⁴⁶ The word "*وحي*" is rooted in "*وحي أو أوحى*" which denotes at least *six* diverse meanings, *all* for *communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "*الوحي*" is *fire or king*. See *اللسان*.

⁴⁷ The word "*تقلبهم*" = "*their transposition*," means their *betaking* themselves *uninhibitedly moving*.

⁴⁸ Reducing by: *frightening by gradual decrease from the protective means at the greatest or utmost notables*.

⁴⁹ The word "*رؤوف*" of "*الرفافة*" which is more *intensive* than "*الرحمة*," as "*الرحمة*" = "*mercy*," which is *kindness* imparting delight to its recipient; while "*الرفافة*" is *in addition* to "*الرحمة*" it involves *protecting against any*

48. Have [and]⁵⁰ not they^z seen to what created Allah of a thing; shading its^x shadow *a'n* (off) the right and the lefts *sujjaddan*⁵¹ (they are in *kowtowing* manner) for Allah while they (are) *dakheroona* (they who became contemptible or of no significance).

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ
سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿١٨﴾

49. And for Allah kowtow what (are) in the Heavens^w and what (are) in the Earth^w of a *dabba'ten*⁵² (*she-moving-creature*), and the angels while they not *yestakberoona*⁵³ (they^z affirm their prideful haughtiness).

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿١٩﴾

50. They^z fear/know⁵⁴ their Lord from above them and they^z do whatever they^z (are being) commanded.

تَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٢٠﴾

51. And said Allah let-not *tattakbetho*⁵⁵ (you^z take and presume) two *elabs* (*deities*), verily only He (is) One *Elahon*, so *eyyaya*⁵⁶ (*indeed particularizing Me*) so let-you^z dread [Me].

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ
إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِلَٰهِي فَارْهَبُونِ ﴿٢١﴾

52. And for Him what (are) in the Heavens^w and the Earth^w; and for Him the religion⁵⁷ *wasseban* (*ever-lastingly*); do then other than Allah *tattaqoona* (you^z reverentially guard not to displease Allah).

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ
الدِّينُ وَاصْبِرْ أَفْغَيْرَ اللَّهِ تَتَّقُونَ ﴿٢٢﴾

possible undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a *protective-mercy=clemency*; and “رؤوف” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

⁵⁰ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

⁵¹ The word “سجداً” = “*sujjaddan*” is an *adverbial* construct, and there is no English equivalent, so I chose *transliteration* and parenthetical expression (*in a kowtowing manner they*).

⁵² For lack of a better term I chose a “*she-moving-creature*” for “دابة,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

⁵³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

⁵⁴ Linguistically the word “خاف” carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

⁵⁵ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁵⁶ The word “إياه” = “إداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*.

⁵⁷ The word “religion” = “الدين” means the *whole criteria of the prescriptions and proscriptions of the religion*.

| | |
|---|---|
| 53. And what (<i>is</i>) by you ^b of a boon ^{w58} so (<i>it^w is</i>) from Allah; afterwards if touched/betided you ^b the harm then to Him you ^z louden (<i>with prayer</i>). | وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴿٥٣﴾ |
| 54. Afterwards if [<i>He</i>] doffed the harm off you ^b <i>edha</i> (<i>suddenly/whereas</i>) a team of you ^b by their Lord they ^z partner (<i>other deities</i>). | ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ |
| 55. To unbelieve/ (<i>be</i>) ungrateful ⁵⁹ they ^z by what <i>aa'tayna</i> (<i>We accorded/gave</i>) them; so <i>tamatta'a</i> (<i>let-relish the transitory delight</i>) you ^z so will know you. ^z | لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ |
| 56. And they ^z make for what not know they ^z a lot of what <i>razaqna</i> (<i>We provided/allotted</i>) them; <i>ta-Allahey</i> ⁶⁰ (<i>by Allah</i>) surely assuredly ⁶¹ (<i>shall be</i>) asked you ^z <i>amma</i> (<i>regarding</i>) what were you ^c <i>taftarona</i> (<i>you^z craft a lie for fraudulent end</i>). | وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾ |
| 57. And they ^z make for Allah the daughters <i>subhana</i> ⁶² (<i>Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of</i>) Him; and for them what they ^z desire. | وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾ |
| 58. And if <i>bushshera</i> ⁶³ (<i>had been told pleasant tidings</i>) an <i>abado</i> (<i>lone/any-one</i>) (<i>of</i>) them, by a female remained his face blackened ⁶⁴ while he (<i>is</i>) <i>kadheemon</i> ⁶⁵ (<i>unrelentingly suppressor of his grief</i>). | وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ |
| 59. Mutually veils ⁶⁶ [<i>be</i>] from the people of ill of what <i>bushshera</i> (<i>he had been told pleasant tidings</i>) [<i>by it^x</i>], does-/should [<i>be</i>] hold it ^x on a humiliation or [<i>be</i>] buries it ^x in the <i>tora'be</i> (<i>crushed sand</i>); Lo. Fouled what they ^z rule. | يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِمِةٍ أَيْمَسَّكَهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ |
| 60. For whom ^r not believe they ^z by the Hereafter ^w (<i>is</i>) the ill parable/example; and for Allah (<i>is</i>) the parable/example the highest, and He (<i>is</i>) The Mighty The <i>Hakeemo</i> ⁶⁷ (<i>infinite bekma</i> ⁶⁸ Possessor). | لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ وَلِلَّهِ الْآلَمُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾ |

⁵⁸ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁵⁹ The “كفر” has several meanings: (1) unbelieved, (2) rejected, (3) was ungrateful, or thankless.

⁶⁰ The word “ta-Allahey” is made up of two distinct components: the “ta”= “ت” and “Allahey.” The “ta” is “ت” = “القسم” = a “jurative particle,” in English it’s equivalent to “by” in the sense of: “in the name of,” and “Allahey” is “Allah” grammatically inflected because of the prepositional genitive particle “ta.”

⁶¹ The “ل” in “النسألن” is a juratory “القسم” = “ل” = “التأكيد” i.e. affirmation, expressed by “assuredly”.

⁶² The word “subhana”= “سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho”= “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁶³ See the *Lexicon* attached to this Translation for *bashshara*/*youbashsharo*/*mubasheron*= بُشِّرَ/يُبَشِّرُ/مُبَشِّرٌ.

⁶⁴ The expression “face blackened” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

⁶⁵ See the *Lexicon* to this Translation for “كظيم” and its explanation.

⁶⁶ The word “يتوارى” in “يتوارى وراء حاجب”= “استتر وراء حاجب” i.e. veiled. And veiled= covered with a veil or concealed behind a cover. See الهادي.

⁶⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁶⁸ See the *Lexicon* attached to this Translation for “bekma.”

61. And had/if⁶⁹ Allah *you'aakbetho*⁷⁰ (retributively-punishes) the mankind by their injustice, [He] (would have) not left on it^w (the Earth^w) of a *dabba'ten*⁷¹ (she-moving-creature); but[He] defers them to *ajalen*⁷² (term-limit) *musamma*⁷³ (that which is designated and/or named); so if came their *ajalo* (term-limit), neither slacken/tarry⁷⁴ they^z tarrying hour^w *noryastaq'demo* (affirmably advance) they.^z

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فِذَا ۤإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِزُّوْنَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

62. And they^z make for Allah what they^z dislike and describe their tongues the lying: that for them the *busna*⁷⁵ (excellent result); *la'jaram*⁷⁶ (inevitably-right) that for them The Fire^w and that they *mufratton*⁷⁷ (are made vanguards in it^w).

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ لَهُمُ النَّارُ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

63. *Ta-Allabe*⁷⁸ (by Allah) *laqad* (verily, already and affirmatively) We sent to *Umamem*^w (nations/communities)^w of before you;^b then adorned for them the Satan their works, so he (is) their *wa'leyo*⁷⁹ (guardian/ally) today and for them (is) a painful torment.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. And not We descended on you^s The Book except to [you^s] manifest for them which^x they^z differed in it^x and a divine-guidance^x and a mercy^w for a believing people.

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

65. And Allah descended from the sky^w water^x so [He] quickened by it^x the land^w after its^w death; verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle-/sign/proof) for a listening people.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

66. And verily for you^b in the *an'aame*^{w80} (cattle/sheep/-goats/and camels)^w surely (is) *ebratan*^w (an instructive-example)^w *nusqeykum*⁸¹ ([We] avail drink for you^b) of

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ

⁶⁹ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

⁷⁰ The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume. See اللسان. In the Ayal: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “اخذ” is retributively-punished.

⁷¹ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

⁷² The word “الأجل” means term-limit, see اللسان.

⁷³ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁷⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁷⁵ The word “الحسنَى” has more than one meaning in The Qur'an. So in addition to “Paradise” it means the “excellent result,” the most desired result, as in this Ayah and Allah knows best. See التاج.

⁷⁶ The word “لا جرم” means inevitably-right. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

⁷⁷ That is their share of torment in The Fire is hastened for them and so they are made among the firsts in Hell.

⁷⁸ See footnote 2499 above regarding “ta Allaba'e.”

⁷⁹ The word “ولي” in “وليهم” could also mean: a friend.

⁸⁰ The word “the an'am” = “الأنعام” or “neam” “تعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف وظلف” = cattle, sheep, goats, and camels.

⁸¹ The word “نُسْقِيكُمْ” rooted in “أسقى” and not “سقى.” And “أسقى” means availed (liquid) for drinking. See الراغب.

what (is) in [its ^x] ⁸² bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers.

67. And of the *thamara'te^w* (yields/crops) ^w (of) the date-palms ^w and grapes ⁸³ *tattakbethona⁸⁴* (you ^z take and make) of it ^x an intoxicant and a *rez'qan^x* (victuals for sustenance) ^x *hasanan* (ultimate meritorious victual); verily in *tha'leka* (afar-that-it/that) ^x surely (is) an *Aya'tan^w* (miracle/-sign/proof) for a cerebrating people.

68. And [revealed] ⁸⁵ your ^t Lord to the bees ^w that *ittakbeth⁸⁶* (let-take and make you^y) of the mountains ^x houses and of the trees^w and of what they^z trellis.

69. Afterwards let-eat ^y you ^y of all the *thamara'te^w* (yields/crops) ^w then let-trail ^y you ^y your ^y Lord's paths humbly/submissively; issues from its^w bellies a drink^x different (are) its^x [the] hues ^x in it ^x (is) a cure for the mankind; verily in *tha'leka* (afar-that-it/that) ^x surely (is) an *Aya'tan^w* (miracle/sign/proof) for a people *yatafakkarona* (iteratively cerebrating they ^z).

70. And Allah created you^b; afterwards *yatawaffa* ([He] fully receives you^b while dead/dying); and of you^b who^p *youraddo* ([he] is to be reverted) to meanest (of) the age, as-to not know [he] after (his) knowledge a thing; verily Allah (is) Omniscient, Omnipotent.

71. And Allah favored some (of) you^b above some in the provision; ^x so not whom ^t (had been) favored they^z, (are) surely *ra'ddey* (forthwith-returning they^z) their provision ^x over (to) whom ^t possessed their *ayma'ne* (right-hands)^w (i.e. their slaves), so they (are) in it^x coequal; is then by Allah's boon^{w87} reject they.^z

72. And Allah made for you^b of yourⁿ selves^w spouses^w (wives); and [He] made for you^b of yourⁿ spouses^w

لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿١٦﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿١٧﴾

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي
مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا
يَعْرَشُونَ ﴿١٨﴾

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي
سَبِيلَ رَبِّكَ ذَلَّلَا تَخْرُجُ مِنْ بُطُونِهَا
شَرَابٌ مُّخْتَلَفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ
لِّلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١٩﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ
مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا
يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ
قَدِيرٌ ﴿٢٠﴾

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِي
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ أَفَبِعِزَّةِ اللَّهِ
يَتَّخِذُونَ ﴿٢١﴾

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ

⁸² The pronoun “هـ” in “بطونه” refers to a *masculine, plural, subjective noun*. The “milk” comes from the *females* only. So it comes from “some” of the “أنعام.” And the “some” is *masculine, plural noun*, thus “*its^x*.”

⁸³ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever the mention of the “*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See *نزهة المتقين؛ شرح رياض الصالحين*. Refer to the *attached list of References*.

⁸⁴ The word “اتَّخَذَ” from “الإِتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always *taking and making something* of what was taken. Thus, it is *not* just the mere *taking*.

⁸⁵ The word “أَوْحَى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And “الوحي” is *fire or king*. See *اللسان*.

⁸⁶ The word “اتَّخَذَ” from “الإِتِّخَاذُ” which is “إِفْتَعَالُ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always *taking and making something* of what was taken. Thus, it is *not* just the mere *taking*.

⁸⁷ See the *Lexicon* attached to this Translation for “*ne'amal*” (“*boon*”).

| | |
|--|---|
| <p>sons and grandchildren; and [He] provided you^b of the goodies; ^{w88} do then by the falsehood ^x they ^z believe; and by Allah's boon ^{w89} they ^z unbelieve-/deny/reject.</p> | <p>وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٣﴾</p> |
| <p>73. And they ^z worship of lesser than/without Allah what not possesses for them a <i>rez'qan</i>^x (provision) ^x from the Heavens ^w and the Earth ^w a thing, and they^z cannot (<i>i.e. not possible for them to do</i>).</p> | <p>وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٤﴾</p> |
| <p>74. So let-not strike you^z for Allah the parables/examples; verily Allah knows and you^f know not.</p> | <p>فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٥﴾</p> |
| <p>75. Struck Allah a parable/example: an <i>abdan</i>⁹⁰ (slave) <i>mamlukan</i>⁹¹ (he who is being-owned), not [he] strengthens over any-thing; and whom^p <i>raz'qna</i> (We gave victuals for sustenance to) ^x him from Us a <i>rez'qan</i>^x (victuals for sustenance) ^x <i>hasanan</i> (ultimate meritorious victual), so he expends from it^x secretly and overtly; do they^z level/even; the praise (<i>is</i>) for Allah, rather most (<i>of</i>) them not know.</p> | <p>۞ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٦﴾</p> |
| <p>76. And struck Allah a parable/example: twain-men, an <i>ahado</i>⁹² (lone/any-one) (<i>of</i>) them both (<i>is</i>) <i>abkamo</i> (born mute), not [he] strengthens over any-thing, while he(<i>is</i>) a burden on his lord, everywhen [he] directs him not <i>ya'atee</i> ([he] produces) by a <i>khayren</i> (goodness/desirable-/worthiness); is he level/even and who^p [he] commands by the justice while he(<i>is</i>) on <i>Sseratten</i> (road/way) straight.</p> | <p>وَضَرَبَ اللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۚ هَلْ يَسْتَوِي هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٧﴾</p> |
| <p>77. And for Allah the Heavens' ^w and the Earth's ^w invisible and not The Hour's^w command^x except like the sight's glance or it^x (<i>is</i>) nearer; verily Allah over every-thing (<i>is</i>) Omnipotent.</p> | <p>وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ ۖ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾</p> |
| <p>78. And Allah <i>akbraja</i> ([He] produced/emerged) you ^b from your ⁿ mothers' bellies, not knowing you ^z a thing; and [He] made for you^b the hearing and the sights /insights and the <i>afedata</i> (heart/mind) <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you^b thank they.^z</p> | <p>وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٩﴾</p> |
| <p>79. Have not they^z seen to the birds ^w, <i>musakharaten</i>⁹³ (that are they: driven/subjectable beings) in the sky's ^w atmosphere; not holds them^{w94} except Allah; verily in</p> | <p>أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْاءِ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي</p> |

⁸⁸ The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means anything delectable and legitimate.

⁸⁹ See the *Lexicon* attached to this Translation for “ne'amali” (“boon”).

⁹⁰ The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

⁹¹ The word “mamlukan” = “مملوكا” is an adjective for a masculine singular. There is no English equivalent for it.

⁹² See the *Lexicon* attached to this Translation regarding “أحد.”

⁹³ The word “musakharaten” is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

⁹⁴ The expression “[she-them] is to reflect the Arabic “هن” in the word “يمسكنهن” which is in the feminine format, referring to the birds. And the “birds” is a “جمع تكسير” = “broken plural.”

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|---|---|
| <p><i>tha'leka</i>(<i>afar-that-it/that</i>)^x surely (<i>are</i>) <i>Aya'ten</i>^w (<i>miracles/signs/proofs</i>) for a believing people.</p> | <p>ذَٰلِكَ لَا يَتَّبِعُ لِقَوْمٍ يُّؤْمِنُونَ ﴿٦٨﴾</p> |
| <p>80. And Allah made for you^b of yourⁿ houses a repose-/dwelling, and [He] made for you^b of the <i>an'ame's</i>^w (<i>cattle/sheep/goats/and camels</i>)'s^w hides houses, <i>tastakheffona</i>⁹⁵ (<i>affirmably-lighten you^z</i>) it^w (<i>on</i>) yourⁿ travel-day and yourⁿ encampment-day; and of its^w wool and its^w fur and its^w hair furniture and <i>mata'an</i>⁹⁶ (<i>chattel/things for utility</i>) to a while.</p> | <p>وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارُهَا وَأَشْعَارُهَا أَثْنَا وَمَتَعًا إِلَىٰ حِينٍ ﴿٦٩﴾</p> |
| <p>81. And Allah made for you^b of what [He] created shadows; and [He] made for you^b of the mountains coverts;^x and [He] made for you^b <i>sarabeela</i> (<i>raiments/mail</i>), protecting you^b from the heat, and <i>sarabeela</i> protecting you^b from yourⁿ <i>ba'sa</i> (<i>warfare</i>); like <i>tha'leka</i> (<i>afar-that-it/that</i>)^x [He] concludes on you^b His boon,^{w97} <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) you^b <i>toslemoona</i> (<i>you^z submit/you^z be Muslims</i>).</p> | <p>وَاللَّهُ جَعَلَ لَكُمْ مِنْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَسْلُمُونَ ﴿٧٠﴾</p> |
| <p>82. So <i>en</i> (<i>if</i>) diverted they^z then verily only on you^g (<i>is</i>) the announcement^x the manifester.</p> | <p>فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُمِينُ ﴿٧١﴾</p> |
| <p>83. They^z know Allah's boon; ^{w98} afterwards they^z repudiate⁹⁹ it;^w and most of them (<i>are</i>) the unbelievers.</p> | <p>يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٧٢﴾</p> |
| <p>84. And day resurrect¹⁰⁰ [We] from every <i>Ummaten</i>^w (<i>people, generation</i>)^w <i>sha'heedan</i> (<i>witnesser/testifier</i>), afterwards not (<i>to be</i>) permitted for whom^r unbelieved they^z nor (<i>are</i>) they <i>yousta'ataba</i> (<i>to be sought to apologize</i>) they^z.</p> | <p>وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٧٣﴾</p> |
| <p>85. And if saw they^z who^r <i>dhalamo</i>¹⁰¹ (<i>they^z wronged</i>) the torment then not lightened <i>a'n</i> (<i>off</i>) them and nor they (<i>are</i>) to be reprieved.</p> | <p>وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا تُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٧٤﴾</p> |
| <p>86. And if saw they^z who^r partnered (<i>deities with Allah</i>) they^z their partners said they:^z (O), our Lord those, (<i>are</i>) our partners whom^r we were invoking of lesser than/without You;^g so they^z cast to them [the] say: verily you^b surely (<i>are</i>) liars.</p> | <p>وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرِكَاءَهُمْ قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٧٥﴾</p> |
| <p>87. And cast they^z to Allah then-day the <i>salama</i> (<i>submission/reconciliation/peace</i>) and strayed <i>a'n</i> (<i>off</i>) them what they^z were <i>yaftarona</i> (<i>they^z craft a lie for fraudulent end</i>).</p> | <p>وَأَلْقَوْا إِلَىٰ اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٦﴾</p> |
| <p>88. Who^r unbelieved they^z and repelled they^z <i>a'n</i> (<i>off</i>)</p> | <p>الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ</p> |

⁹⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

⁹⁶ The word “مَتَاع” = “*mata'an*” has many meanings, among them: *furnishings, chattel, things for utility*. See the *Lexicon* attached to this *Translation* for more elaboration.

⁹⁷ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“*boon*”).

⁹⁸ Ibid.

⁹⁹ That is in the sense of *reject* or *refuse to recognize* it.

¹⁰⁰ The word “بَعَثَ” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

¹⁰¹ See the *Lexicon* attached to this *Translation* for “ظالم” = “*ظالم*” = “*injustice-doer*” and “ظلم” = “*wronged*.”

Allah's path We augmented them a torment above the torment by what they^z were corrupting.

اللَّهُ زَدْنَهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

89. And day [We] resurrect¹⁰² in each *Ummaten*^w (community/people)^w *sha'heedan* (iterative witnesser/testifier) on them of their selves^w and We came by you^g *sha'heedan* on these; and *naẓẓalna* (We repetitively descended) on you^g The Book, an exposition/elucidation for everything and a *hudan* (divine-guidance)^x and a mercy^w and a *bushra* (pleasant-tiding)¹⁰³ for the Muslims.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

90. Verily Allah commands: by the justice, and the *ehsa'ne* (meritorious deed), and *eta'e* (giving) the kin's possessors; and restrains [He] *a'n* (regarding) the profanity^{w104} and the *munka're*¹⁰⁵ (rationally objectionable or *Sharey'ah* prohibited deed/say) and the *baghya* (envy/selfish: excessiveness/transgression), [He] exhorts¹⁰⁶ you^b *la'alla* (craving currently unavailable deed that/ perhaps) you^b reminisce you.^z

﴿٩٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

91. And let fulfill¹⁰⁷ you^z by Allah's covenant if covenanted you^c and let-not breach you^z the *ayma'na* (oaths)^x after its^w ratification and *qad* (already and affirmatively) made you^c Allah on you^b Custodee; verily Allah knows what you^z do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾

92. And let-not be you^z like who^u unraveled-she^y her yarn,¹⁰⁸ from after a strength^w (like)-filaments¹⁰⁹; *tattakbethona*¹¹⁰ (you^z take and make) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b, that an *Ummaton*^w (party/community)^w she (is) *arba* (more: numerous-/prestigious/wealthier) than *Ummmaten*^w; verily only Allah essays you^b by it^x and to manifests [He] for you^b The *Qeyamatey's*^w (Judgment's) Day^x what you^c were in it^x differing.

وَلَا تَكُونُوا كَالَّذِي نَفَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَبَتْ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْتُلُوكُمُ اللَّهُ بِهِمْ وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٣﴾

93. And had willed Allah surely [He] (would have) made you^b one^w *Ummatan*^w (nation/community)^w [and] but [He/be] misleads whom^p/who^p [H/he] wills and

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي

¹⁰² See the *Lexicon* attached to this Translation regarding *sent*.

¹⁰³ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubashsheron* = بُشْرًا يُبَشِّرُ مَبَشِّرًا.

¹⁰⁴ The Arabic word used is “الفحشاء,” = the noun of “فاحشة.” See التاج. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

¹⁰⁵ See the *Lexicon* attached to this Translation for this rather important word.

¹⁰⁶ The word “يعظكم” rooted in “عظ” = “exhorted” or “admonished,” and “موعظة,” could mean: exhortation or admonition.

¹⁰⁷ The word “أوفوا” from “الوفاء,” = “التمام,” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

¹⁰⁸ The lofty expression “unraveled her yarn” is an Arabic tongue expression meaning the person who breaks his/her covenant.

¹⁰⁹ The word “انكابت” is an adverbial construct, but I cannot find a suitable way for an adverbial construct except to parenthetically prefix “filament” with like, i.e. in a manner of.

¹¹⁰ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

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| <p>yahdey ([He] <i>divinely-guides</i>) whom^p [He/he] wills; and surely assuredly¹¹¹ you^z (<i>shall be</i>) asked amma(<i>regarding</i>) what you^c were working.</p> | <p>مَنْ يَشَاءُ ۚ وَلَتَسَعُنَ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾</p> |
| <p>94. And let-not <i>tattakbeth</i>¹¹² (you^z take and presume) yourⁿ ayma'ne(<i>oath</i>s) a dakbalan (<i>stealth-deception</i>) among you^b then slips a foot^w after its^w firming, and you^z taste the ill by what you^c repelled a'n (<i>off</i>) Allah's path and for you^b (<i>is</i>) a great torment.</p> | <p>وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرُلْ قَدَمًا بَعْدَ ثُبُوتِهَا وَتَذُوقُوا أَلْسُوهُ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿١٧﴾</p> |
| <p>95. And let-not purchase you^z by Allah's covenant a little/paltry price; verily only Allah has it^x (<i>is</i>) khayron (<i>superior/ worthier</i>) for you^b en(<i>if</i>) you^c were (<i>to</i>) know.</p> | <p>وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۖ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٨﴾</p> |
| <p>96. What you^b have depletes; and what Allah has remains; and surely [We] assuredly¹¹³ requite whom^r ssabaro (<i>they had held on patiently</i>) their recompense by absa'ne¹¹⁴ (<i>perfecter and beautifuler</i>) of what they^z were working.</p> | <p>مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ بَاقٍ ۚ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٩﴾</p> |
| <p>97. Whoever[he] worked righteously of a male or a female, while he (<i>is</i>) a believer, then surely [We] assuredly¹¹⁵ enliven him a good^w life^w and surely [We] assuredly requite them their remuneration by absa'ne¹¹⁶ (<i>perfecter and beautifuler</i>) (<i>of</i>) what they^z were working.</p> | <p>مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ ۖ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾</p> |
| <p>98. So if you^g read (<i>read is in the past tense</i>) The Qur'an, then ista'edh¹¹⁷ (<i>let-[you^s] affirmably refuge</i>) by Allah from the Satan, the rajeeme (<i>the ever multitudinously stoned</i>).</p> | <p>فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٢١﴾</p> |
| <p>99. Verily he, not for him (<i>is</i>) an authority over whom^r believed they^z and on their Lord they^z trust.</p> | <p>إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ ءٰمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٢﴾</p> |
| <p>100. Verily only his authority (<i>is</i>) over whom^r yatawallawnabo (<i>they^z: take him for guardian as/ ally/ friend</i>) and who^r they by him (<i>are</i>) mushbrekoona (<i>he-they who partner deities with Allah, be-polytheists</i>).</p> | <p>إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِمِثْرِكُونَ ﴿٢٣﴾</p> |
| <p>101. And if We interchanged an Aya'tan^w (<i>Qur'anic statement</i>) (<i>in</i>) place (<i>of another</i>) Aya'ten^w (= Aya'tan) and Allah (<i>is</i>) knowinger by what younazzeelo ([He] <i>repetitively descends</i>), said they: ^z verily only you^s (<i>are</i>) a musta'ren (<i>crafter of lies for fraudulent end</i>); rather most (<i>of</i>) them not know.</p> | <p>وَإِذَا بَدَلْنَا ءَايَةً مَّكَانَ ءَايَةٍ ۖ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٤﴾</p> |
| <p>102. Let-say [you^s]: nazzeala (<i>repetitively descended</i>) it^x Roboal-Qudis (<i>Arch Angel/ Gabriel</i>) from your^t Lord by the right,¹¹⁸ to firm whom^r believed they;^z and (<i>it^x is</i>) a</p> | <p>قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءٰمَنُوا</p> |

¹¹¹ The "ل" in "لَتَسَعُنَ" is a juratory "ل" = "ل" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

¹¹² The word "تَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "تَتَّخِذُ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

¹¹³ See footnote 2851 above only here regarding لَنَجْزِيَنَ.

¹¹⁴ There is no English word for أحسن = absane. Both words perfecter and beautifuler are in their adjective sense.

¹¹⁵ Ibid, only here for لَنَحْيِيَنَّهُ and لَنَجْزِيَنَّهُ respectively.

¹¹⁶ There is no English word for أحسن = absane. Both words perfecter and beautifuler are in their adjective sense.

¹¹⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹¹⁸ The word "right," means Allah's Speech, which is His Wisdom, i.e. real and true aright-guidance to all.

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|---|---|
| <p><i>budan</i> (divine-guidance) and a <i>bushra</i>^w (pleasant-tiding)^{w119} for the Muslims.</p> | <p>وَهْدَىٰ وَيُذْهِبِ الْغَمِّ لِلْمُسْلِمِينَ ﴿١٢١﴾</p> |
| <p>103. And <i>laqad</i> (iteratively and affirmatively) [We] know verily they say they:^z verily only teaches him a human; tongue (of) which^x <i>yulhedona</i>¹²⁰ (bias/ deviously-incline they^z) to him (is) an <i>Aajami</i> (Non-Arabic), while this^x (diction of <i>The Qur'an</i> is) a tongue Arabic manifest.</p> | <p>وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٢٢﴾</p> |
| <p>104. Verily who^r not believe they^z by Allah's <i>Aya'te</i>^w (<i>Qur'anic statements</i>) Allah not <i>yahdey</i> (divinely-guides) them and for them (is) a painful torment.</p> | <p>إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٢٣﴾</p> |
| <p>105. Verily only <i>yafstarey</i> ([he] crafts a lie for fraudulent end) the untruth who^r not believe they^z by Allah's <i>Aya'te</i>^w (<i>Qur'anic statements</i>); and those, they (are) the liars.</p> | <p>إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٢٤﴾</p> |
| <p>106. Whoever [he] unbelieved by Allah from after his belief, except whom^p [he] (had been) coerced while his heart (is) tranquil by the belief; [and,] but who^p <i>sharaba</i> (he: opened/pleased/contented) by the unbelief a chest; then on them (is) a wrath from Allah and for them (is) a great torment.</p> | <p>مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإيمَانِ وَلَٰكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٢٥﴾</p> |
| <p>107. <i>Tha'leka</i> (afar-that-it/ that)^x (is) because verily they <i>istahabbu</i>¹²¹ (they^z: questingly liked/preferred) the life^w (of) this world^w over the Hereafter's;^w and verily Allah not <i>yahdey</i> (divinely-guides) the people, the unbelievers.</p> | <p>ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٢٦﴾</p> |
| <p>108. Those (are) whom^r Allah stamped¹²² on their hearts, and their hearing, and their sights/insights and those (are) they the neglectors.</p> | <p>أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعَتْهُمْ وَأَبْصَرَتْهُمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٢٧﴾</p> |
| <p>109. <i>La'jaram</i>¹²³ (inevitably-right), verily they in the Hereafter^w they (are) the losers.</p> | <p>لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٢٨﴾</p> |
| <p>110. Afterwards verily your^t Lord, for whom^r emigrated they^z from after when they^z (had been) tested, afterwards <i>jahado</i>¹²⁴ (they^z: exerted their utmost mental/ physical and possessional efforts fighting/ striving in Allah's cause)</p> | <p>ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا</p> |

¹¹⁹ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = بَشَّرَ / يُبَشِّرُ / مُبَشِّرٌ.

¹²⁰ The word “الحد” has many meanings, among them: deviously inclined, not just inclined.

¹²¹ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

¹²² The expression “stamped on their hearts” is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

¹²³ The word “لا جرم” means *inevitably-right*. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

¹²⁴ The word “Jahado” = “جاهدوا” = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

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| and <i>ssabaro</i> (they ^z held on patiently); verily your ^t Lord from after that (is) surely <i>Ghafooron</i> (iterative Forgive), <i>Raheemon</i> (iterative mercy Giver). | وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾ |
| 111. Day <i>ta'tee</i> ^w (<i>haps/ comes</i>) ^w each self ^w arguing a'n (regarding) itself ^w and (to be) fulfilled ¹²⁵ each self ^w what it ^w worked while not they (are) <i>yodh'lamoona</i> ¹²⁶ (to be wronged they ^z). | يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ |
| 112. And struck Allah a parable/example: a village ^w was ^w <i>aa'menatan</i> (in a state of secured self-safety), tranquil-she ^y (it ^w); <i>ya'atee</i> ^x (<i>appears/ happens</i>) ^x it ^w its ^w <i>rez'qo</i> ^x (provision-/victuals for sustenance) ^x opulently from every place; so it ^w unbelieved by Allah's boons ^{w127} so Allah (caused it ^w to) taste <i>lebasa</i> (general occurrence involving everyone as if intimately wrapping around each) the hunger and the fear ¹²⁸ for what they ^z were <i>yassna'ona</i> ¹²⁹ (carefully craft they ^z). | وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾ |
| 113. And <i>laqad</i> (verily, already and affirmatively) came (to) them a messenger of them then denied him they ^z so took them the torment while they (were) <i>dha'lemoona</i> ¹³⁰ (injustice-doers). | وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾ |
| 114. So let-eat you ^z of what Allah <i>razaqa</i> (provided) you ^b goodly legitimate; and let-thank you ^z (for) Allah's boon ^{w131} <i>en</i> (if) you ^c were <i>eyyaho</i> ¹³² (indeed exclusively Him) worship you. ^z | فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾ |
| 115. Verily only [He] forbad on you ^b the carrion ^w and the blood and swine's flesh and what (had been) invoked for other than Allah by it; ^x so whomever [he] (had been) coerced neither a <i>baghen</i> (selfish envier/transgressor [he]) nor an aggressor [he] so surely Allah (is) <i>Ghafooron</i> (iterative Forgive) <i>Raheemon</i> (multitudinous mercy Giver). | إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحِمَّ الْخَيْزِرِ وَمَا أَهْلٌ لِيَغِيرَ اللَّهُ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَيْسَ بِاللَّهِ غُفُورٌ رَحِيمٌ ﴿١١٥﴾ |
| 116. And let-not say you ^z for what describe your ⁿ tongues the untruth, this (is) <i>balalon</i> (sanctioned/legitimate) and this (is) <i>haramon</i> (forbidden/illegitimate), to <i>taftarona</i> (you ^z craft a lie for fraudulent end) on Allah the untruth; verily who ^r <i>yafatarona</i> (they ^z craft a lie for fraudulent end) on Allah the untruth not prosper they. ^z | وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ |
| 117. Little <i>mata'aon</i> ¹³³ (resource for a transitory worldly delight) and for them (is) a painful torment. | مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ |

125 The word “توْفَى” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. Thus, “توْفَى” means had been *endeavored and gathered the last part of an obligation and fully fulfilled it*.

126 The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*.

127 See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”).

128 Some Arabic linguists said that: “الخوف” = “القتل”. See *تاج العروس* and *اللسان*.

129 The word “يصنعون” is rooted in the verb “صنع” which means (1) *carefully chose*, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal.

130 The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.”

131 See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”).

132 The word “إياه” = “أداة تأكيد و حصر لضمير منصوب” = an article of *intensity and exclusivity* for an *objective pronoun*.

133. The word “متاع” = “*mata'aon*” is rooted in the word “متع” = “*matia'a*” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

118. And on whom ^r *bado*¹³⁴ (they adopted the Jewish “*lan*”/ customs/ repented) We forbad what We narrated on you^g of before; and not We wronged¹³⁵ them; [and,] but they^z were wronging (to) their selves.^w
119. Afterwards truly your ^t Lord for whom ^r worked they^z the ill by a *jahalaten*¹³⁶ (acting ignorantly or incorrectly), afterwards repented they ^z from after *tha'leka* (afar-that-it/that) ^x and reformed they^z verily your ^t Lord from after it ^w surely (is) *Ghaforon* (iterative Forgiver) *Rabeemon* (multitudinous mercy Giver).
120. Verily *Ebraheema* (Abraham) [was] an *Ummatan*^{w137} (single believer in a community/ possessed various traits found in a community) ^w *gha'netan* (be-devotedly-obeyer/ submitter-/ supplicant) for Allah *haneefan*¹³⁸ (soundly leaning [be]) and not[be] was of the *mushbrekeena* (be-they who partner deities with Allah/ be-polytheists).

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا
عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ
بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ
وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ
حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

¹³⁴ The word “*bada*” for the singular and “*bado*” for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “*lan*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “religion” per se, that is why they say: “*lan*,” that is they say the Mosaic *Lan*, instead of Mosaic religion.

¹³⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

¹³⁶ The word “جهالة”=“*jahalaten*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing not correct. So the “*jahalaten*” is acting ignorantly or incorrectly.

¹³⁷ That means, and Allah knows best, *Ebraheem* (Abraham) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people.

¹³⁸ The word “حنيفاً”=“ميلاً” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [be]. See إعراب القرآن، لمحمود صافي. The “inclining/leaning” is to the sound religion or faith of Ibraheem’s (Abraham’s); as he inclined/leaned away from his people’s faith which was based on multiple idols’ worships.

| | |
|---|---|
| 121. Thanker (he) for His boons ^{w139} ; <i>ejtabaha</i> ([He] favorably and directly selected) him and [He] divinely-guided him to a <i>Sseratten</i> (specific and a single path) straight. | شَاكِرًا لِأَنْعُمِهِ أَجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ |
| 122. And <i>aa'taynabo</i> (We accorded him) in the world ^w a <i>hasanatan</i> ^w (meritorious-deed) ^w and verily he (is) in the Hereafter ^w certainly of the <i>ssa'leheena</i> (righteous-people). | وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾ |
| 123. Afterwards We revealed ¹⁴⁰ to you ^s that <i>ettabe'a</i> (let-closely-follow[you ^s]) <i>Ebraheema's</i> (Abraham's) sect ^w / faith ^w <i>haneefan</i> ¹⁴¹ (soundly-inclined[he]) and not [was] [he] of the <i>mushrekeena</i> (he-they who partner deities with Allah/he-polytheists). | ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾ |
| 124. Verily only (had been) made the Sabbath on whom ^t differed they ^z in it ^x and that your ^t Lord surely rules among them The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x in what they ^z were in it ^x differing. | إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ |
| 125. Let-invite [you ^s] to your ^t Lord's path by the <i>hekma'te</i> ^{w142} (wisdom) ^w and the exhortation ^{w143} [the] <i>hasanatey</i> ^w (meritorious-deed) ^w ; and let-argue[you ^s] (with) them by which ^u it ^w (is) <i>ahsa'no</i> ¹⁴⁴ (perfecter and beautifuler); verily your ^t Lord: He (is) knowinger by whom ^p [he] strayed a'n (off) His path and He (is) knowinger by the <i>muhtadeena</i> ¹⁴⁵ (they who become divinely-guided). | ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾ |
| 126. And <i>en</i> (if) you ^c retaliated then let-retaliate you ^z by like what you ^c (had been) retaliated by it ^x ; and <i>la'en</i> (indeed if) <i>ssabartom</i> (held on patiently you ^c) surely it ^x (is) <i>khayron</i> (choicer/superior/worthier) for the <i>ssa'bereena</i> (people of patience). | وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾ |
| 127. And <i>issber</i> (let-hold on patiently [you ^s]) and not your ^t patience except by Allah; and let-not sadden [you ^s] on them and let-not <i>tako</i> ¹⁴⁶ (be [you ^s]) in constriction of what they ^z machinate. | وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾ |
| 128. Verily Allah (is) with whom ^t <i>ettaqaw</i> (they ^z had reverentially guarded not to displease Allah) and whom ^t (are) benefactors. | إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾ |

¹³⁹ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

¹⁴⁰ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See *اللسان*.

¹⁴¹ See footnote 138 above regarding “حنيفاً”.

¹⁴² See the *Lexicon* attached to this Translation for “hekma.”

¹⁴³ The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition.

¹⁴⁴ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁴⁵ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen. +

¹⁴⁶ *Tako*=*ta'kon*, shortened for *resoluteness* and *assertiveness*.